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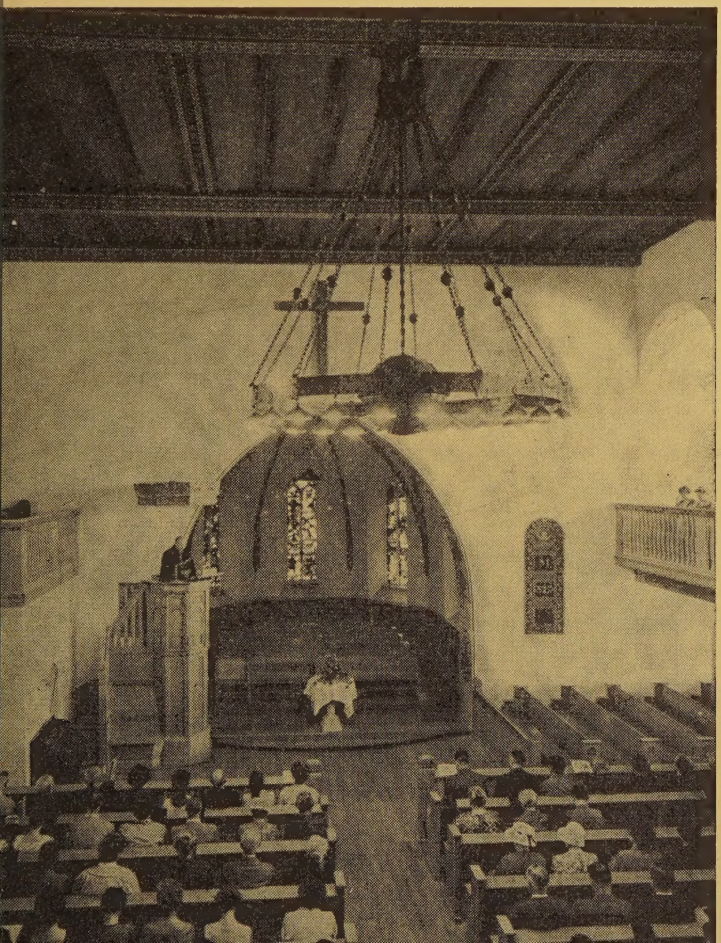
NEWS DIGEST
OF THE I.A.R.F.

Congress Report
Davos 1961



NEWS DIGEST OF THE INTERNATIONAL ASSOCIATION FOR LIBERAL CHRISTIANITY AND RELIGIOUS FREEDOM

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QUARTERLY

CONTENTS

PAG.

IN THIS ISSUE 1

OUR DAVOS CONGRESS REPORT 3

FROM THE ADRESSES 29

PANEL DISCUSSIONS 36

INTERNATIONAL UNION OF LIBERAL CHRISTIAN WOMEN 41

SPECIAL ITEMS 43

The picture on the cover: Morning-devotion in the St. Johann Kirche in Davos

ADDRESS OF THE SECRETARIAT:

40 Laan Copes van Cattenburch / The Hague / Netherlands

IN THIS ISSUE . . . .

Our readers will find reports of our meetings in Davos. We do not exaggerate when we state that they were important and successful. There were certainly some points which at following congresses we will want to correct, but the theme, the lectures, the discussions, the spirit, the decisions made will all prove to be of great importance to our movement as a whole and to our member groups in particular. I am sure that the theme and the way in which it was developed in Davos will have a lasting and stimulating influence. I would like to draw attention to some decisions which were made at Davos which will be of primary importance in the near future. It is not necessary to do more than mention the decision of the Executive Committee to meet in London in 1962 together with a number of interested people, and the invitation to have the Congress in Holland in 1964. These are more or less routine to our movement, although they may well prove to be important too.

What catches the eye, is the decision to organise an "educational program" during the next three years, in which the member groups will be invited to take part and which will have as its aim bringing into focus the place of our movement in growing world unity. The suggestion to strike from the name of our organisation the words "Liberal Christianity" and to keep only the words "Religious Freedom" was intended to make it possible for non-Christians to take an active part in the movement, which from its start in 1900 has stirred interest in all parts of the world. The reaction in Europe, harassed for some decades by the problems of anti-Christian, "pagan" movements, and under the influence of a rediscovery of central Christian truths which for European liberals includes wholehearted participation in the work of the churches even if they are in the majority orthodox, was rather negative to this suggestion, and a decision was therefore postponed.

I doubt whether the issue itself, if we put it merely as a proposal to change the name, can be made sufficiently clear. Far more important is the problem of what we consider to be the contribution

our organisation should make in the world of today, and the wording of our statement of aims and objectives in this connection. If we can agree on these points, the problem of a name might automatically be solved.

It became clear in Davos that a liberal movement like ours can and must make a contribution in the field of international and also of interfaith relations. We do find interest for our work in the East, as we have seen, and we can expect more. But what exactly are we called upon to do, and do we all see it in the same way? I have the feeling that while some of us are rather optimistic about this, others are more cautious and full of doubts. It will be necessary to learn to appreciate different points of view and to think and live together more than in the past. Personnally I am glad that the suggestion to change our name stimulated us to taking action to bring this problem before our member groups. In the coming months the Secretariat will be sending out material to the groups, and I hope that all of us will help in achieving realistic and thorough debate.

There were other decissions and suggestions made at Davos which during the next three years may also prove to be important. I am thinking of the decision for a cooperative effort with UNESCO in the field of interfaith relations in the context of its East-West project, of the suggestion to hold a Seminar on American-European relations in the field of liberal religion, of plans which are being made on the Continent of Europe to bring European scholars together for study of the future of liberal theology on the Continent. And to these should be added the propaganda for our work in new territories, the improvement of religious education in our groups, the exchange of material, etc.

This program shows that, in the dynamic world of the middle of the twentieth century, our movement also is conscious that it has a place and task. We are intensifying and broadening our work. And perhaps one of the most heart-warming aspects of our Davos Congress is that it has strengthened our basis for this expansion so clearly. We are gravely in need of more funds to run our organisation effectively, but I feel sure that the appeals which our office will make to liberals the world over to take part in various aspects of our program wil help to make people realise that the money too must be provided...

H. Faber
President I.A.R.F.

OUR DAVOS CONGRESS REPORT

Davos as a symbol

There it was! Traveling by car the steep road from Klosters, passing the small village Wolfgang (1631 meters), suddenly we saw the deep blue Davos Sea — just as pictured on the preliminary program. So the busy people of the "Verkehrsverein" — whose activity we would learn to appreciate to the full during the coming days — hadn't deceived us. I shouldn't have minded if they had: such a high aim as to get liberals from all over the word to an I.A.R.F. Congress justifies many devices, but be that as it may, the very real blue of the very real lake gave a comforting feeling of trustworthiness. Everything would be all right. There would be no unpleasant surprises.

And there were none. Not, in any case, for us who went. Later on we heard that there had been some for the Organisation Committee. There had been, as always, some last-minute registrations, and some hotels couldn't take in as many guests as they had promised. Consequently a hotel, usually closed during the summer, had been especially opened for us, and there the wife of the secretary of the Organisation Committee, Mrs. Asher, acted as an excellent hostess to 70 guests.

For all those who arrived, Davos was prepared. The brilliant sunshine made us forget that we were 1500 meters up in the Swiss mountains. Of course, everyone had to go through a period of orientation and acclimatisation, and at the registry office there were moments of ordered chaos, but this is normal and increases the feeling of comfort once you are settled down in your own room with your own luggage.

Davos — that name so often pronounced and heard in the months before the congress — was indeed a very suitable place to convene, not only because it offered such a wide range of accomodation in fine hotels and in the homes of hospitable Swiss people, nor only

because of the beautiful surroundings. Davos could be seen at the same time as a symbol of our Congress.

Landammann dr C. Jost of Davos, who welcomed us in the name of the town on Tuesday afternoon, told us the history of the place. Until 1860 it was a small mountain village, the centre of one of the leagues in which the inhabitants of the Rhaetian Alps banded together to resist threatened aggression from outside. After 1860, the sick arrived from all over Europe, seeking health in the high Alpine air. A turbulent development began, and increased after the second World War when Davos was discovered by thousands as an ideal winter sport resort.

The story of Davos gives rise to some philosophizing! Were we not together as people suddenly taken out of their small national and cultural emvironments and confronted with the sicknesses and despair of the world? Were we not coming together to speak about "the unity of mankind in a divided world" out of a sense of urgency and confusion? And was there not the danger for us who were there of becoming tourists, hearing interesting discussions, meeting interesting people, climbing mountains of high thought, in short, taking some time off instead of trying to strengthen our convictions and doing some work?

Davos with its history was a very suitable place to convene!

Morning Devotions

Every morning at 9 o'clock the sonorous sound of the bells in the St. Johann Church invited the Congress participants to worship. The service was simple and short, with some hymns, a Bible lesson, prayers and sometimes a short sermon. On the first morning the service was conducted by Dr. Neuenschwander, and on following mornings by Dr. Kafka of the Czechoslovakian Unitarian Church, Rev. B. K. Roy, the secretary of the Indian Member Group of the I.A.R.F., Brahmo Samaj, and Dr. Wencelius, France. A good attendance regularly filled the church. It was also greatly appreciated that many Davos hosts and hostesses joined with us at morning devotions. Mr. Marchal of Paris played the organ, to his own delight and none the less to ours. The services were a valuable part of the Congress. There is no better way to understand each other than by joining in respective forms of worship. To pray and to sing together does more for the spirit of such a gathering of

different people than we can rationally account for. We are very thankful to all those who conducted the services.

The world, the women and the theologians

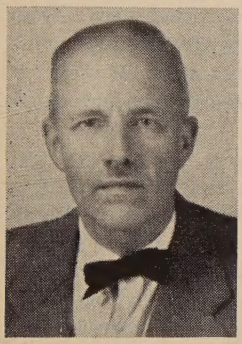
"Issues of living in a divided world" was the topic of the main address on the first morning. The Rev. Eric H. Pyle, Principal of Cheshunt College, Cambridge, had the difficult task of giving the audience some grasp of that vast subject. He was introduced by Dr. Babel of Geneva, whom we were glad to see after what we had heard about the difficulties concerning his election as a regular minister in the Genevian Church. As the first speaker, Rev. Pyle had a most delicate and difficult task. He would set the pace. And he did it admirably. He dealt first with the ambiguity of our human situation, in which unity in various fields is growing: in the spatial and economic field as much as in the political and psychological one. But this growing unity becomes itself a problem, because at the same time man discovers the deep disunity in himself which creates new problems and new cleavages. Here we come, not to a problem capable of a solution, but to a mystery. It is the mystery of man's relation to the world and his fellow men, and to himself. Here man has to look for deep religious convictions, here he has to find the right relation to God. Here is the mystery that man has to transcend himself to become man. Dr. Pyle was very careful to make clear that on this point one could only speak in the words and symbols of one's own religion. For him as a Christian, the way in which man had to transcend himself had been shown in Jesus Christ. Living with Him requires a change of heart, teaches one not to judge one's fellow man and demands from one sacrificial love. If our minds are set on God's Kingdom, all the rest will come to us as well. Dr. Pyle asked for an open-minded exploration of all religious traditions to seek for similar roots on which to build our life together. We ought to seek for that Truth which makes us free in our unity and united in our freedom as the children of God.

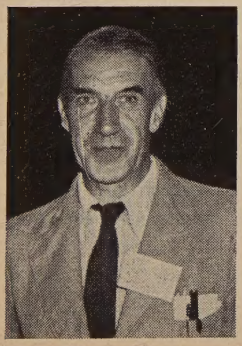
This introduction was an excellent contribution to our Congress. It gave a survey of several subjects which the panels would deal with later on, and at the same time gave a general view on the subject of the Congress as a whole. It was a pity that there was no opportunity for discussion after the main addresses. This criticism was heard after the Congress, and I think it was justified. At the next Congress, opportunity for such discussion ought to be planned. The discussion groups started far too late on the first day, especially because some still had to be directed to their groups.

After the discussions, the International Union of Liberal Christian Women met for lunch. A report of this event also appears in this issue. Needless to say, there were many present, and at moments it seemed that everyone was talking and nobody listening. This was, of course, entirely due to the low ceiling in the restaurant, and certainly a sign of the success of the meeting. Having been present there for a short time, my admiration for the President, Dr. Boer, increased every minute.

It was not less noisy at the theologians lunch, however. They managed to do several things at the same time: listen and talk, smoke and eat. The lunch was given for them by their Swiss liberal colleagues, a brotherly gesture which was appreciated very much. It was rather a long time before the two speakers, the Rev. L. A. Garrard, Principal of Manchester College, Oxford, and Dr. V. Maag, Professor at the University of Zürich, were able to begin their addresses. Both started from the thought of the universal Fatherhood of God, which lies at the root of all theological thinking about the unity of mankind. Prof. Garrard noted as one of the encouraging features of our time the widening sense of responsibility. The words of Henri Dunant, the founder of the International Red Cross, "Siami fratelli" — "We are brothers" — are better understood in a world where interdependence is so great. In such a world the great historic faiths become more tolerant. But the right sort of tolerance does not arise from indifference or loss of faith, but from a virile faith based on the positive conviction that the best way to get at the truth is to listen to other people whose approach and experience are different from our own. Prof. Maag felt that theology stresses our belief, that the world is creation, and that time is the possibility for cultural movement striving for a goal. Man is confronted with the Creator as the Lord of Time, and is responsible for order in creation and direction in cultural movements. Unity of mankind is a biological fact, but it has yet to be realized ethically. If that is to happen, then the consciousness of man has to grow and deepen. We are living in moments of crisis, but from a spiritual point of view they can be seen as "kairoi", moments rich in deeper insight and fulfillment.

There was not much discussion after the two speeches. Due to the late hour, the heat and the smoke? I'm not so sure. There were other reasons. We could not be expected to understand our respective theological languages at once and we were all convinced that time was too short to go into the difficult and fundamental questions of universalism and particularism in Christianity, which were behind the meeting of religions and the meaning of the "kairos". One





TO THESE MEN THE I.A.R.F. OWES A GREAT DEAL

Dr. Ernest W. Kuebler, who was President of the Association from 1958 to 1961, and will remain as Ex-President on the Executive for the next three years. The way in which he conducted the proceedings at Davos, together with his knowledge of the American situation and his intense interest in the international aspects of our movement, are things which are greatly appreciated by the I.A.R.F.

Dr. H. Faber, newly elected President, who has served the I.A.R.F. as a member of the Secretariat for more than 20 years, and whose intimate knowledge of persons and situations is of great value to our Movement.

Prof. Dr. L. J. van Holk, on whom the General Assembly conferred honorary membership. Prof. van Holk has rendered many important services to the I.A.R.F. He was the first secretary after its reorganization in Arnhem in 1930, and he has given lectures at various large and small meetings until the present time. He has always been considered one of the outstanding liberal leaders in the international field, and has taken his message to, and won friends in, many countries in Europe and in America. He is professor at Leyden University, where he has lectured on Ethics and Philosophy of Religion since 1931. He is a member of the Remonstrant Brotherhood.

Rev. Dr. H. Stewart Carter, M.A., who could not be present at the Congress for reasons of health. As Vice President and Head of the Secretariat, he was closely connected with the preparations for Davos. The General Assembly sent him greetings and wishes for a speedy recovery.

feeling was dominant, however: we must have more opportunities to meet as theologians, in any case in Europe. We must learn to understand each other better and to think together. Perhaps an organisation such as the I.A.R.F. could help to promote these contacts.

The eastern and the western approach to world community

The speakers on the second day, Thursday, were Prof. A. Basu, India, now Lecturer at the Durham Colleges in the University of Durham, England, and Rev. Dr. M. Huber of Malix, Switzerland. Prof. Basu described vividly the development of unity in world history, which demands a deeper unity of mankind itself. There are signs of this, but what is needed is a new creative feeling for unity which is not superficial and which carries effective power of realisation. That power can come only from the soul and the spirit of man.

In Dr. Huber's address, spiritual power took first place. The first and most important contribution of Liberal Christianity to World Community is that we desire it. And in this desire is alive faith in Him who is the God of all men. Dr. Huber then described the liberal view on unity as "unity in diversity", which asks for mutual respect and tolerance, and the ability to forgive and be forgiven. Such a world community requires organisation, which involves the taking of responsibilities and the making of sacrifices. But this organisation must not ask us to sacrifice what is holy to us. Amidst all the antagonism in the world, the liberal who is worthy of the name must be on the offensive. In him must be movement, energy, the courage of the pioneer and conqueror. Let us be glad that there are still spirits to master, for only in dialogue with strong opponents can we remain young and fit.

The thing wich struck the listeners was the positive content of both lectures. It was clear that both Prof. Basu and Dr. Huber felt the urgency of the task before us and were confident that the spiritual powers of mankind, and above all things man's faith, must pave the way to World Community. *They made the Congress feel that organisations like ours which bring people together in a religious framework, also have an important task in this world.* The applause of the gathering was sincere and well deserved.

The afternoon made all of us tourists. We were invited by the Swiss Organisation Committee to go up the Ischalp or Strela-alp

in a funiculaire. There was sunshine, there were clouds: where we went we had a beautiful view and a delightful, refreshing afternoon. In the evening we attended a performance of Lessing's play "Nathan der Weise", by the Wintherthur Theatre. It was very well chosen for the occasion, since it dramatises the meeting of three great religions, Christianity, Mohammedanism and Judaism. The play didn't belie the time in which it was written (1799), for it was a strange mixture of rationalism, piety and humaneness. What happened on the stage before us was the visionary view of a religious philosopher of what is today a sometimes bloody reality in several parts of the world, the living together of Jew, Muslim and Christian. We would no longer write in this way, but do we yet know a better answer than Lessings: that every religion presents for the believer a never ending task of inspired, disinterested service in the world to his fellow men; that there can be only one way of rivalry between the great religions, the spiritual emulation in love?

The East sees the West

The next morning, the Western image in the eyes of Eastern people was the focal point of the addresses. To be frank, it could have been a lost morning, during which the West would have silently endured all attacks on its past and present behaviour, without any real communication. But both speakers on that Friday morning undertook a much more difficult, but a much more fruitful adventure: they gave the audience the opportunity to look through their eyes toward the West. The importance of this procedure was not so much whether or not the Westerners recognized themselves in the given picture, but that they were given the opportunity to understand the way others looked upon them. The picture was, of course, far from pleasant. The first speaker, Dr. E. Mphahlele, Director of the African Program of the Congress for Cultural Freedom in Paris, was himself a refugee from his own country, South Africa, because of his government's policy on race and color. His parents were Christians, but he had given up his faith, but not given up groping for something to restore it. In spite of the fine contributions of the West to the African people and their culture, and of the personal devotion of some Westerners to that continent, "the white man must know the image the African has of him is that of Jim Crow bestriding the continent from Algiers to Cape Town, with his pistols pointing east, west, north and south... And the Christian church? How does a man retain his religious faith in a society where the ruling class makes decency and human fellowship a punishable crime and which justifies dispossession, violence, on

Christian grounds?" the speaker asked. At the same time, he pointed out, there is no way back to a pre-Christian state, and in a very impressive way he dealt with the future toward which Africa is looking. "We take the cultural cross-impacts as an enrichment which we are not, and need not be, ashamed of". Dr. Mphahlele said: "We realise that it would be the greatest folly for Southern Africa if we allowed a black chauvinism to substitute Afrikaner Nationalism."

Mr. S. Banerjee, a young Indian engineer, now studying in Holland, gave a very interesting review of the contacts between the great religions in India, and of their impacts on the people and on each other. Religion as such, he said, can be the prime basis for peace if it is preached as an instrument of union and not of division.

The Congress followed the addresses with great attention. It is easy to speak about East and West if only the West is speaking, and I think everyone was glad that the theme of the conference enabled speakers and listeners to say and hear the hard truths without the will to offend or the unwillingness to be offended. If Europeans and Americans were here reminded of the past, it was because the present had brought us together and there is a future in which we all have our place and our responsibilities. In the West we have to realize that the picture we have of ourselves is not necessarily the picture others have of us. What we think others think, or ought to think, about us is not really important; we have to reckon with the picture millions have of us — rightly or wrongly. Anyone who wants to change that picture has to begin by accepting it as it is. The way

Photos opposite -
Top -
Some personalities at the Congress, from left to right, front row:
Mr. Percival F. Brundage, Budget Director in the Eisenhower Government and President of the I.A.R.F. 1952-1955;
Dr. John H. Lathrop, former minister of the First Unitarian Church in Brooklyn and President of the I.A.R.F. 1946-1949;
The Right Honourable J. Chuter Ede, Home Secretary in the Attlee Government in Great Britain and President of the I.A.R.F. 1955-1958;
Rev. Dr. Georges Marchal, minister of the Foyer de l'Ame in Paris and Rev. Walter Ammann of Winterthur, both members of the Executive Committee of the I.A.R.F.

Centre -
Two speakers, Mr. E. Mphahlele, S. Africa and Mr. M. A. Samaha, Egypt.

Bottom -
Delegates from Headquarters in The Hague, from left to right, front row: Rev. Dr. J. van Goudoever, Dr. H. Faber, Mr. R. J. Advocaat, treasurer. Back row: Mrs. T. van der Most, Miss A. Broekhuijsen, Mrs. B. van Gennep and Rev. Dr. S. L. Verheus.

in which we were assembled made the truth a means of understanding and not misunderstanding. Had we heard the same addresses at a political meeting, they would not have conveyed the same meaning to us. There had been a risk in inviting these speakers, who were not related to our Movement, to our conference. Would they understand our objective in meeting as liberals and discussing the East-West problem, and would we understand them? Thanks to their words, and to the spirit of the conference, the risk proved to be justified. It was a good morning.

General Assembly

At 4 o'clock on Friday afternoon the official delegates and a great many other members of the I.A.R.F. met for the General Assembly, which is always of particular importance for the Executive Committee and the Secretariat. The General Assembly meets only once in three years. In the interims contact with most member groups is by correspondence or an occasional visit from one of the members of the Executive. During the three years there has to be much thinking and planning done, and sometimes uneasy decisions have to be made. Then the time for the General Assembly arrives. It is like taking the temperature of a patient: Is he doing all right? Is he alive? Are his spirits low? Is he just able to keep going? There was certainly a sphere of expectancy in the Congress hall. It was known to many that important items were on the agenda, and that much of the future of the Association depended on the action this General Assembly was willing to undertake. There had been several serious talks before the meeting between representatives of the more prominent member groups about the serious financial situation. Was there enough willingness and reciprocal confidence to stand together?

The Executive and the Secretariat were seated on the platform. Before them sat the 49 voting delegates, representatives of the member groups present, and two voting delegates chosen by the individual members present under the experienced leadership of Rev. E. Cahill.

The President, Dr. Ernest Kuebler, opened the meeting. He seems to have been born for such a position. He radiates a mixture of technical skill and personal integrity, formality coupled with a certain casualness necessary for the handling of spiritual things, and a quiet conviction still open to new arguments. We had already had the pleasure of watching and hearing him on several occasions,

opening the Congress and introducing speakers, but we had never admired him so much as at this meeting where so much more leadership was asked of him. A well-known Dutch theologian once remarked that keeping liberals together for a common cause is as difficult as pushing a wheelbarrow full of frogs! If that is true, fancy pushing a wheelbarrow full of such an international assortment of these creatures! Dr. Kuebler managed his task wonderfully, and I think we owe him these words of appreciation which he deserves so much.

After the minutes of the last General Assembly, held in Chicago in 1958, were accepted as read, Dr. H. Faber, senior secretary, read the Secretariat's Report. This report is of such vital interest for all those who are concerned with the life, work and future of our Association, that it is printed in full below.

Secretariat's report

REPORT OF THE SECRETARIAT OF THE I.A.R.F. TO THE GENERAL ASSEMBLY AT DAVOS COVERING THE PERIOD 1958 - 1961

It is a platitude to say, that we are living in a dynamic world. But we will not be able to get the right perspective on the work of the I.A.R.F. if we do not realise how true this platitude is. After the second World War our organization was built up again much quicker than after the first, showing a remarkable vitality; this is still true. On the whole — although we often complain about our difficulties — our groups show a great cohesion and sense of purpose. But in the whole world liberalism is — as all religious groups and movements are — caught in the whirlpool of the life of the XXth century. The quickly spreading secularisation, the mobility of populations, the end of the colonial system, the growing political tensions, the rise of new powers, the meeting of the great religions, the threat of nuclear war, the growing unity in Christendom and in other religions, the diffusion of religious traditions in many parts of the world and the growth of pessimistic, cynical philosophies, all these factors have their influence on our movement.

One of the first tasks of an organization like ours is to increase the sense of fellowship among its member groups. We have been active in this field by organizing a Congress in the United States in 1958 and we may say that this meeting has done a lot of good, especially for the improvement of relations between Americans and other groups in our movement. We may say that the Unitarian and Universalist Churches of America, now united in one body, represent a unique aspect of the religious liberal movement, often envied, but also often incompletely understood by the rest of the world. I must say, that every time I come into closer contact with American church life I feel that one of the main objects of our organization at the moment must be to give a contribution towards a better mutual understanding between America and other continents and especially the continent of Europe. A seminar organized by the I.A.R.F., covering American-European relations, especially in the field of liberal religion, could do much good.

Our Executive Committee met twice after the Chicago Congress — once in Frankfurt and once in Paris — with the intention of using these opportunities to come into closer contact with two countries which are not in a position to organize a full Congress. We met here with the difficulties of groups who have to defend their position in churches with an orthodox majority. We do not always realize that the position of these groups is often precarious and presents intricate problems, which other independent groups do not know. I would like to stress here, how much a body like ours means for liberals in Germany, France, Switzerland, Holland, Scandinavia, etc. who in orthodox environments have to defend liberal christian positions. I suggest that we do not forget that we could help them by organizing regional meetings, at which they can discuss their common problems. If our finances, which on the whole have hardly shown an increase after the war, were somewhat better, we certainly could make an important contribution to the struggles of these groups. A seminar on this subject would also be great value. An essential task of an organization like ours is also to do work which national groups cannot do. In my opinion the I.A.R.F. should apply itself to the problems which growing world-unity puts before mankind, and look into the question of what liberalism can contribute in this field. We can say with some pride, that our Congress in Chicago and this meeting in Davos show that we have seen this new. I have also had the opportunity to attend a Pax-Romana Conference in Manila with the theme "The impact of the great religions on the lives of peoples in the East and in the West", sponsored by UNESCO in the framework of its East-West-project. Conversations with Unesco officials in Paris have led to our proposal to organize a similar conference with the help of Unesco. Our Executive Committee has the strong conviction that especially liberals should develop initiatives in this direction. We even have been active in the past three years in looking for possibilities to organize a permanent study-centre, but until now we have not been able to find sufficient financial support for such an ambitious enterprise.

A fourth field in which we have been active, though with less result than we hoped, is the extension of contacts and the support of endeavours to start new liberal groups or movements. We have discussed the ways and means of such endeavours more than once in meetings of the Executive Committee and of the staff of our Secretariat. My feeling is that here too lies a task, which only an international body like ours can fulfill well, or at least better than most of our member groups singly. Experience teaches us, however, that we need much more research, much more knowledge of the situation in the countries where we want to work than we possess, and that well-meant but inexpert plans are hardly any good. If anywhere, then here we want money and experts with a rich experience to achieve something. And we are dearly in need of both of these.

The main impression, which I want to convey to you in this report, is that liberalism in the middle of the XXth century asks for an organization with vision and with a thorough knowledge of the world in which we are working on the one hand, and with a good office, a good staff and enough money on the other hand. What we — with our very limited finances and personnel — have been able to do, is to keep the machinery intact and going. We now see several important tasks ahead of us that we shall have to undertake, not only in order to do what liberalism is supposed to do in the present time, but also in order to keep up our own vitality. We are in serious danger of becoming provincial and out of touch with the really great problems and movements of our tremendous age. Some of these problems I have put before you.

I repeat that what we have done is mainly to keep the machinery going. Let me point to some important facts to show what we have done. In the first place we have as far as possible made trips. Dr. van der Woude, who has rendered important services to our movement through his work for our Hungarian friends, paid a second visit to Transylvania with a third visit to Budapest included. It is hardly possible to overrate the importance of these contacts. I myself attended, as I mentioned before, the Pax Romana conference in Manila and used the opportunity to pay visits to the Brahmo Samaj in Calcutta, where I received a most cordial welcome, and to our relations on the Philippine Islands, the two groups of Bishop Ramos and of Bishop Bitanga. I even got an opportunity to have conversations with our former relation Archbishop de los Reyes. As far as I remember these groups had in years not been favoured by visits of I.A.R.F. officers. When I was in USA last year for study purposes I took the opportunity to attend the May meetings of the Unitarian and Universalist groups and I visited several other churches as well. This year the Rev. Stewart Carter was at the May meetings and he had opportunity for extensive talks with members of our Executive Committee. I may mention in this respect, that these trips of Dr. van der Woude, Mr. Carter and myself could not be paid for out of the funds of the I.A.R.F., but were made possible by invitations and by private contributions. Dr. van Goudoever, one of the junior members of our staff, has for some time held a temporary post in Paris and has used this opportunity for contacts with the Rev. Georges Marchal and UNESCO. He also paid a visit to Switzerland in the beginning of this year to attend a Swiss theological meeting and to discuss the preparations for the Congress with our Swiss hosts.

Our Vice President, the Rev. H. Stewart Carter, who on account of illness is not able to attend these meetings, and who is the head of the Secretariat, came over to Holland two or three times a year to discuss the development of our work; his advice was always of great value to us. In our endeavour to keep the machinery going our "News Digest" is gradually playing a greater role. Our young colleague on the staff of the Secretariat, the Rev. J. W. Wery, has had the responsibility for this publication. We started it several years ago as a modest news sheet, by which the Secretariat would be able to have closer contact with personal members and friends of the organization. We may say that the Digest has won a certain place in our work and that, if finances would permit us to publish it more often and to print it also in two languages (instead of mimeographing the German issue), it could help our case considerably. There is room for a more extensive exchange of information, for discussion of common problems and for confrontation with the work of other organizations. I have to say with regret that we have not been able to bring out any greater publication like we did in the past. The American Congress Committee of 1958 has published a fine report of the Chicago Congress, which all of us have warmly welcomed and on which we want here to congratulate our American friends, but our finances have not allowed us to publish any book concerning the international aspects of our movement, though there certainly is a need for such a book.

It is not easy to give an impression of the regular work at our Secretariat in The Hague, which in the years since the War has become more and more a centre to which people from everywhere in the world look for help and guidance. With our small staff we have until now been able to meet the tasks which came our way. However, my impression is that in the near future we will be unable to go on in the way we have manged to do so

far. Our present meeting will have to make decisions on important issues connected with the continuation of our work.

I want to repeat what I said in the beginning of this report: our movement is caught in the whirlpool of the life of the XXth century; we are facing, as I tried to make clear to you, important tasks and decisions and what we need is vision and good organization. Perhaps I may add that we in Holland sometimes have the feeling that our members do not always realize what it means to have an international organization and that they are inclined to take too many things for granted: including the spiritual and financial responsibilities. If we do not live up to these responsibilities we may find one day that our organization is no longer there, through lack of funds or — and in the long run this is even worse — through lack of really international vision and cooperation.

The Hague, H. Faber
July 1961.

All present followed with great interest the reading of this Report. The warm applause it received indicated that the Report, by not hiding the difficulties, by pointing to the modest results and the great tasks before us, had struck the right note.

Then the Treasurer, Mr. R. J. Advocaat, spoke. His message was a very simple and serious one. The I.A.R.F., he said, which ought to manifest its importance through increasing activity, is threatened by a most simple and superficial solution of its financial problems: liquidation. Here follows his general conclusion:

The financial problems were discussed at the Exec. Committee meetings in Frankfurt, 1959 and Paris, 1960. It was then decided that the Secretariat, in close cooperation with the EC members, should first try to improve the situation before making an appeal to the General Assembly at the 1961 Congress in Davos. In consequence of these efforts the following results can be reported:

1) The Secretariat was kept going on an almost voluntary basis, while expenses could only be maintained on the previous low level thanks to the good will and helpful spirit of many people.
2) Efforts to increase the membership contributions of groups have been successful in some cases: France and Switzerland raised their contributions, England promised an increase for next year, Holland made a special effort by letters sent out by the Secretariat to a great number of private persons, resulting in gifts of 2625 guilders for 1960 and Dfl 1100 in the first 5 months of 1961. Part of these contributions will be continued in years to come. Moreover Holland paid a considerable part of the expenses involved in Dr. Faber's attendance at the Manila conference of Pax Romana, in this way reducing the costs of Dfl. 3000 to only Dfl. 165.
3) The doubling of the fee for American individual members had its financial effect.
On the other hand it must be stated that over against these improvements the following other facts have to be taken into consideration:

a) Our expenses are going up on account of the continued rise in the cost of living.
b) The revaluation of the Dutch florin means a cut of 4,74% in our income as long as this income is derived from foreign currency, whilst our expenses are incurred in Holland, which is still a comparatively cheap country.
c) The Secretariat is unable to continue the present work for lack of manpower and — to a certain degree — lack of equipment. Fully paid, fulltime assistants have to be attracted.
The present staff is prepared to continue giving its assistance, provided the necessary manpower and equipment are made available.
d) The program of the Secretariat must be looked into. It is the conviction of the Treasurer that up to this date a considerable amount of work has been accomplished with an absurdly low budget. In doing this the I.A.R.F. is, however, living below its standard. An Association like the I.A.R.F. ought to be able to show an activity which is at a level with its importance and its aims. To achieve this would mean an expansion of the present program, which would — of course — involve higher expenses. Such an expansion would, however, probably result in increased efficiency & productivity, instead of engaging the Secretaries in too many details.
Seen from this angle, it may be understandable that the Treasurer wonders whether the work as at present done by the I.A.R.F. is really worth the trouble, work and money spent on it. This is why he thinks that there are only two solutions for the problem: *either liquidation or a considerable expansion.* The means necessary for such an expansion have to be collected by other parties than the Secretariat. It is up to the Executive Committee, the General Assembly and all those who sympathize with the I.A.R.F. and its aims, to show how far they really want the I.A.R.F. to proceed.
The budget used to be based on the existing program but in the present report the budget for 1961 has been increased in order to allow for an expansion of the program. The Treasurer does not intend to discuss this item. He would rather leave that to the more competent Executive Committee who may add to this budget the figures corresponding with the activities which they think the I.A.R.F. ought to undertake. Together they will also have to raise the necessary funds to finance the expansion and avoid liquidation.
A special word of thanks is due to all those who by their assistance, either financial or in the form of other contributions, have made it possible for the Treasurer to avoid stating that the financial position of the I.A.R.F. has already gone beyond repair; they deserve that their sacrifices, which enabled the I.A.R.F. to go on functioning until now, are made worthwhile by our providing the I.A.R.F. with the means to carry on its task in the future.

The budget for 1961, which the Treasurer introduced, actually amounted to $ 11,111.17. In 1960 it was $ 6,236.01. That means we have nearly to double our income.

Rev. John Kielty immediately sprang into action, before the meeting had a chance to drift away in sombre speculation about the future or in feelings of impotence. He came to the fore and adjured the representatives to do something about the desparate financial situation made clear by the Treasurer's Report. It was not possible to leave the Association in this sad state of affairs, and it

was our common responsibility to take very seriously the dangers of proceeding in financial matters as we had done in the past. Rev. Kielty made the concrete proposal of raising by 100% the personal membership fee, and gradually raising the contributions of member groups.

After his eloquent speech, several delegates declared their great concern, their willingness to do as Rev. Kielty proposed, and to make a real effort to ensure the I.A.R.F. sufficient funds. Remarkably enough, there was not a spirit of dejection in the Assembly. On the contrary, there was a firmness and confidence, perhaps precisely because we had now lived together for a few days and realized that the Association was not a luxury, but a useful and necessary means of remaining in contact with each other and facing together responsibilities which none of us alone could accept.

But Rev. Kielty was neither finished nor content. He proposed a collection from all those present to help the association in its immediate needs. Like an auctioneer, he called on every nation present to give generously, and he succeeded in collecting no less than $ 800. If the method employed was rather shocking to some present, so was our financial situation. But surely we must try to prevent such fund raising in future, by paying our group membership dues to the Association and by augmenting the number of individual members.

The General Assembly accepted the Philippine Unitarian Church, with which we have already had contact for a long time, as a new member of the I.A.R.F. It is a small community of some 15 congregations, mostly in rural districts.

Then came an important item, the election of officers. Dr. H. Faber of Holland was unanimously elected President, the first Dutchman in this high office, and a man who richly deserves it after his long service as secretary and his many contacts with liberals all over the world. Mr. Percival Brundage, ex-president of Waterhouse and Price, succeeds the Reverend Edward Cahill and the Rev. Dana Klotzle in the Executive, as representative of the new Unitarian Universalist Association. In order to strengthen ties with our member groups in Eastern Europe, the Bishop of Prague, Dr. M. Novak, and the Reverend Imre Filep of Budapest were elected to the Executive. With regret the Executive had to take leave of Rev. Edward Cahill and Rev. Dana Klotzle, both men whom everyone had grown to value for their good fellowship and their judgement

in international affairs. Also, the Right Honourable J. Chuter Ede completed his term as Ex-President. With wisdom, humour and Statesmanship he lead the I.A.R.F. during his presidency, and through all of his actions could be seen the non-conformist with strong convictions of his own. We hope to see him at many more congresses and meetings in the future. In a short address, Dr. Faber conveyed his thanks to the resigning officers, and included a warm word of thanks to the Past President, Dr. Ernest Kuebler, who remains in the Executive in this position.

The resolutions brought some important matters to discussion. There was one to the effect that the I.A.R.F. deplores the proposed change in the Basis of the World Council of Churches (cf. News Digest no. 46). It is right that our Association, which includes so many who consider themselves Christians, should express concern about developments in the most important body of Christian churches. Of course, the Basis of the World Council is a matter on which the World Council itself must decide, but many liberals are wholeheartedly taking part in the work of the W.C.C., and the statement from our side makes it clear that the proposed change would make it difficult for us to give such support. Moreover, it was pointed out that the new Basis would make it more difficult for those *outside* Christianity to understand the driving force of the Ecumenical Movement.

The exact wording of the resolution brought considerable discussion, but with the help of Mr. Marchal the text was written and approved.

A resolution submitted by our United Nations representative, Mrs. Elvira K. Fradkin, was adopted by the meeting. In this resolution, the Association supports the aims and goals of the United Nations, and urges each church group to establish a committee for the

RESOLUTIONS

Resolution on the proposed Basis of the W.C.C.

The General Assembly of the International Association for Liberal Christianity and Religious Freedom, meeting in Davos, August 11th, 1961, and including in its membership churches and groups who are members of the World Council of Churches and others who are not, on account of objections against the present formulation of its basis of membership, places on record its considered regret that the proposed further change in the basis of membership will create problems for a still greater number of churches and groups who would otherwise wholeheartedly support the work of the Council. The Assembly deplores this

action of the W.C.C. which retards the advancement of religious cooperation throughout the world.

Resolution on the United Nations

Whereas: The Liberal Churches of many nations have long felt and now are determined to develop, the need for international understanding;
Whereas: it is now understood that in this modern, closely-knit world, international understanding is based on political and economic unity in regional groups and in a world organization;
Whereas: The United Nations furnishes to its large and ever-growing membership, a lessening of tensions in both the political and economic fields as well as in the immense field of economic and social readjustments:
Be it resolved: That the International Association for Liberal Christianity and Religious Freedom, assembled in triennial Congress in Davos, Switzerland, August 8-13, 1961 *support* the aims and goals of the United Nations:
Urge each church group to establish a committee for the United Nations which can help celebrate United Nations Day October 24, 1961, and every year, bring to the young people and their parents, the message of the Charter as well as the Declaration of Human Rights.

United Nations which can plan celebrations on United Nations Day, October 24th. In connection with this, I should like to draw your attention to Mrs. Fradkin's letter appearing in this Digest, in which she offers her services.

Since 1958 there has been tabled a resolution proposed by the Chicago Area Liberal Ministers' Association, to the effect that our Association should change its name to "International Association for Religious Freedom", thus dropping the words "Liberal Christianity". The purpose of the resolution is to "make it possible for liberal religious organisations of the widest range to cooperate at an international level, and to meet and learn from one another in a regularized manner without violating the integrity of their particular traditions and their special internal concerns". The President said that this important item had been thoroughly discussed and considered at Executive meetings between Congresses, but he asked for three more years to study the proposal and the best way of dealing with it. Changing the name of an international body is a matter of great importance, and discussion of it inevitably involves a consideration of the aims of the body. He proposed to launch an educational program among the member groups in order to make it possible for them to react to the proposal and to exchange their opinions with others. The Secretariat was asked to assist in this international exchange. There followed some discussion, but in view of the President's proposals it could only be of a preliminary

character. Bringing the assembly back to his proposal, the President moved it, and the proposal was carried.
By now time was running short. Official delegates had an invitation from the Mayor of Davos, and they were already late! Mr. Kielty extended an invitation on behalf of the General Assembly of the Unitarian and Free Christian Churches to hold the next Executive Meeting in England, in combination with a conference for individual members. Dr. R. Boeke then invited the Association to hold its next Congress in 1964 in the Netherlands. On behalf of the Executive and the Association, Dr. Kuebler accepted the invitations with thanks.

The meeting adjourned at 7 p.m., hastily...

Reception given by the Landammann of Davos

It was a great privilege to be present in the old chamber of the Davos magistrates. Davos was no longer just a name to any of us; in the past few days we had come to know the place, and now the kind words and fine wine which were generously served made us feel at home. It seemed incredible that in three days hence most of us would be spread over the face of the earth again. Sipping our wine, we thought: what will Davos be without us? A stupid thought, of course, but a compliment to our hosts, who had managed to give us the impression that everything in Davos was there just for us...

The West looks East

Saturday morning brought two important addresses, by Rev. Donald Harrington of New York and Prof. Dr. Friedrich Heiler. They presented a remarkable contrast. There was the enthusiasm over impressions of African character and culture, brought by the American minister who was just back from a study tour in several African countries. And there was the thoughtful and learned expose by the German professor who has learned of Indian philosophies and religions by extensive study and by visits to India, and who knows much about the impact of these systems on European thought. The one seemed still overcome by his new impressions, which gave his talk a fascinating, rather optimistic ring; the other gave a fine survey of the discovery of religious and philosophical treasures of the East in the past, but gave no lead as to how this meeting of religions takes place at the present time and what signi-

ficance it has for our Association. Both talks gave much food for thought.

Rev. Harrington said that we must help the African rediscover, reclaim and reassert his own distinctively African personality. The West has not recognized sufficiently that the African culture is rich, and the African personality well integrated. His intellect is not severed from his wisdom. "He *is,* the West *has".* In his family life, he has a vast loyalty to all relatives. His family means more to him than is usual for a European. His understanding of God is naturalistic and pantheistic. He does not ask God to give something to him, but that God may appear in him. Our mission must be to help the African rediscover his soul.

Prof. Dr. Heiler expressed to the audience the view that the East is a treasury of spiritual values, which treasures could well compliment, enrich and even rectify the spiritual life of the West. He gave a description of the encounter of Christianity with China through the Jesuit missionaries in the 17th century. The period of Enlightenment was strongly under the influence of Chinese philosophy and poetry. Leibnitz asked for the sending of Chinese missionaries to the West in order to preach their "natural theology" there. Indian religions and philosophy were praised by Schopenhauer as "a product of the highest human wisdom", as "a consolation in life and death". The holy scriptures of eastern religions were made available by English, French and German scholars, and poetry in Germany was influenced by Indian poetry. The travels of Rammohan Roy and Rabindranath Tagore resulted in storms of enthusiasm. Islam also made an impact on European civilisation. Goethe was enthusiastic about Hafiz, the Persian poet. Islamic communities were founded in several places in Europe and the United States. The West turns towards the East, concluded Professor Heiler, and by so doing demonstrates its awareness of the oneness of Mankind: Orient und Okzident sind nicht mehr zu trennen. (Goethe).

The Forum

After these addresses, there was opportunity for the panels to present their conclusions. Not all of them had made any, which does not necessarily mean that the discussions were fruitless for those who attended them.

I do not think that too much criticism should be made of the fact

that there was no oppotunity to discuss proceedings in the panels. Of course it is a pity that at a congress you always run short of time at the end, just when people have grown to know each other better. But the panel surveys generally lend themselves more to be printed and read than to be orally presented to a large audience who would hear only an extract of the proceedings in the panel. Moreover, the forum, instead of presenting reports, answered questions put forward by the forum leader, Dr. Faber, and this was an extremely interesting experiment. Dr. Faber asked three questions of Rev. Harrington, Prof. Basu, Mr. Samaha (one of the experts from Egypt) and Dr. Pyle.

The first question was: How must the West act in the East? Mr. Samaha stressed the point that the West must open its door to all people, and ought to help according to the needs of people without political involvements. Rev. Harrington said that organisational techniques, basically related as they are to our Christian heritage, can be one of our gifts to the East. This was very evident in the case of voluntary agencies, which have done and are doing so much in this field. Dr. Pyle told the audience that the West ought to see the eastern peoples as they are, and not through rosy spectacles. The second question dealt with mistaken expectations of the East. Sometimes they expect too much from the West, which results in later disappointment. The East is willing to pay too high a price for technical know-how, not realizing that this knowledge in itself is not enough and can even be dangerous. The East must have the patience to discover its own methods of dealing with its own problems. The West can do nothing well if it is done out of a minority complex.

The last question dealt with the dangers inherent in world community. In this regard was mentioned the use of force instead of persuasion, the bad influence of men who cannot find a balance between body and soul, the apathy and unwillingness to strive for world community, and the dangerous underestimation of the reality of forces of evil in ourselves and in the world.

Religious liberals at work

There were several speakers on the platform in the afternoon, to tell us how they worked in their own countries.

Rev. Dr. Amstutz told about the work of the liberal minister in Switzerland. There liberalism is individualistic, insofar as it has its

roots in a certain soil, a certain language, a certain attitude to life. The Swiss Church Law is liberal and demands that liberals can make their contributions. The Church is not bound to specific creeds. The liberal minister has a wide field of interests, and this is more or less expected of him. Liberals in Switzerland are a respected minority, thanks to many famous scholars. Orthodoxy is always in danger of compromise and of putting new wine in old skins. People will listen if we present our message fearlessly. Mr. D. Gehrmann told about the „Frei Religiöse Gemeinschaft" which is centred in Mainz and Offenbach, Germany. He mentioned the often discriminating practices of governmental institutions, which take into account only the official Lutheran Church.

Some ministers of his group are studying in the United States. The Japan Free Religious Association, we were told by Prof. Imaoka, consists of 5 churches, 3 Christian, 1 Buddhist and 1 non-denominational, and one educational institution. The Association's publication is called "Creation". In Japan there are many liberals, especially Buddhist. The Konko-Kyo, with its 700,000 members, is also liberal. The speaker brought greetings from Prof. Masutani, who was present at the Congress representing the Lay-Buddhist Association, and who is a famous Japanese scholar.

In very rapid French, Rev. Dr. Marchal of Paris told of the influence of French Liberalism in the French Protestant Church (1 million members; 45 million French are Roman Catholic). Liberal influence in university circles is weak, but strong in some congregations and in appeal to a larger public. Liberal sermons, if they are broadcast, attract many listeners. Official acknowledgement of French Liberalism also came to the fore in the decision on the new Basis for the W.C.C., in which the liberal view was taken into account.

Bishop Novak brought greetings from the Czech-Slovak Church, which originated in 1920 as a result of schism in the Roman Catholic Church. It is now an important national church, with 800,000 members, 355 congregations and some 355 ministers. Its aim is constant: to give to modern man the Gospel of Jesus Christ so that he may live by it in his daily life. After the first difficult years, the church was accepted, and since 1945 all churches in Czechoslovakia have had equal rights. Bishop Novak's church collaborates with other protestant churches in the "Prague Christian Conference" and on the John Huss Faculty.

After Bishop Novak, the wife of the Director of the Dutch Liberal

Broadcasting Corporation (V.P.R.O.), Mrs. Spelberg-Stokmans, told how preparations for Davos were made on the Dutch radio. The way was paved with 10 addresses on the subject and a 5-day conference. At the moment, the V.P.R.O. broadcasts 5 hours every week. Swami Premananda, who was present at the Congress as part of an extensive lecturing tour through Europe, brought a message of peace and love.

Rev. Twinn spoke about commemoration of the year 1662, when Charles II of England reinforced episcopalism and the use of the Book of Common Prayer, and free churches came into being. There will be an English Unitarian publication on this subject. Incidentally, the Rev. Twinn gave a good description of liberal freedom: a mind, not open at the bottom so that every conviction drops out, but open at the top to receive all truth.
The last speaker was Dr. Greeley, President of the new Unitarian Universalist Association. The merger of the two bodies was something unique, he said. There have been other mergers, but in them the parties concerned have kept their identity. Here this is not the case. The new Association has great possibilities: rapid growth means that much attention must be given to the art of churchmanship and the development of scholarly intellectual leadership. The work of the World Churches Department will receive much attention, and Dr. Greeley pledges wholehearted support to the work of the I.A.R.F.

On Saturday evening the well know tenor Ernst Häfliger, who was born in Davos, gave a Bach concert accompanied by Prof. Karl Richter of Münich. After the many words and ideas, it was good to be silent and listen to this magnificent music; it was well to remember that this was also Europe, and that this music was a gift to man of every race and colour.

Reverend Imre Filep was in the pulpit on Sunday morning. He is minister of the First Unitarian Church in Budapest. Hungary has 20,000 Unitarians, assembled in 9 congregations. They originated in Transylvania, now part of Roumania, where another 80,000 Unitarians live. There are also liberals in the Reformed and Lutheran Churches. It was a great privilege for the Congress to listen to a man who is fulfilling a difficult task with courage and faith.

On Sunday evening everyone assembled for the closing session. In the large hall we were all seated at small tables with old and new friends. The past week had brought us together. We had all listened

to the same addresses, felt communion in the services, seen each other in the discussion groups. Just as important, we had spoken to each other informally, and in private conversation we had come to know each other. Now the Congress was to end. The words of the new President, Dr. Faber, gave not a summary but a direction. This address will be circulated among all personal members and member groups. Suffice it to say here that Dr. Faber made it manifest that, despite differences of opinion, we belong together, we are a movement. Liberalism is not negative but positive. We understand that we have a personal responsibility to give in the world testimony of our faith.

We do not want to exaggerate our importance; we are a small group, with weak organization, an individualistic attitude and great differences among ourselves. We know that other organizations and movements are perhaps more important. But we are convinced, that our contribution at the present time is necessary and indispensable. We champion what we have received from God, and we believe that the world would be poorer without us. Everywhere in the world, in all religions, a renewal of the religious life is periodically necessary in order to further God's spiritual work and this is the point at which we must and can render service.

After his speech, Dr. Faber took the opportunity to thank everyone who had made the Congress possible, especially Dr. Dalbert and his organisation committee. Small tokens of thanks were offered to some members of the committee, and Dr. Dalbert was promised in the near future a set of slides of non-Christian religions, for his congregation. Then Dr. Dalbert introduced to a fascinated audience some local "jodlers" and an Engadin dance group. After so much discussion of world community, it was wise also to remember that we all live in small communities with deep historical roots and old traditions which must be preserved and perpetuated. Till late in the night there were people, mostly of the I.R.F., in the hall mixing with the Swiss hosts, the singers and dancers. The older people had gone to bed — early Monday morning the tours would begin. Lots of papers and lots of thoughts had to be taken from the Congress. And many happy memories.

Exhibition on Art and Worship and Religious Education

Special mention must be made of the Exhibition on Art and Worship. Here pictures of modern churches in several countries were assembled, and various member groups had on display materials they use in Sunday School and adult classes, and for propaganda, etc. There was also a U.N. and UNESCO display, and, of course, an impressive American contribution from which Europeans could learn much.

Such an exhibition ought to be a regular feature at our congresses, because it gives insight into the way other groups are working and helps complete the picture we have of them through conversation.

Epilogue

Let me conclude with the following observations:

1. We owe very much indeed to all the Swiss who made our stay in Davos possible. The financial help of many, the support of ministers and lay people, the hospitality of the town and congregation of Davos, the preparatory and day-to-day work during the Congress of the Organisation Committee — all this was fundamental to the successful outcome. This personal touch, which only a living member group can give to a Congress, is of vital importance.

2. The Congress was a success insofar as it helped to increase our consciousness. "The unity of mankind" is a very broad and vague theme, with which it is difficult to come to terms intellectually and religiously. The Congress helped us to make of this unity more than a feeling or an abstract presupposition. As Dr. Maag said: it has to become "von einer Wissens-sache zu einer Gewissenssache", from a thing we are aware of to something which appeals to our conscience. We have to will it, we have to fight for it. We have to look for means to further it.

3. In Chicago in 1958 the Congress theme was: Today's Religions can meet the world's needs of today. There the emphasis was on different religions, but it was difficult to hear the answer they gave to the widely varied and deeply complicated problems of the world. In Davos the theme was: The unity of mankind. It was of extreme importance to learn that the search for this unity was of deep concern to *all* peoples, indeed a common task. This common concern bound us all together, not only liberals but all present, even if they did not call themselves liberals. We owe a great debt to guests from Asia and Africa for their willingness to think-with-us.

4. We have to work hard at the theological level. The real meeting of religions has only just begun. The great historical faiths are indeed treasuries of spiritual values: we have to open them for each other. We have to learn to understand the symbolic

language in which the great religions express themselves. The liberal Christian theology must make a common effort to clarify and to deepen the Christian message.

5. The proposal to change the name of our Association calls for intensive study of the aims of the I.A.R.F. at this juncture in time, by all member groups. In order ourselves to understand our motives, we must make an effort to find insight into the historical growth of our respective groups and of the I.A.R.F., and into the demands of the present time on our respective groups and our Association. This work we will have to do patiently and persistently. It is much too important to be done hastily or negligently.

6. The next Congress must be provided with an adequate translation system, to save time and energy, to provide more time for discussion groups, and to give wider opportunities for meetings of specific groups (women, theologians, national groups, etc.).

7. We all feel that the I.A.R.F. is no luxury. We cannot cope with some vital problems alone. We need each other. Only a small percentage of the members of a member group have the privilege of attending a Congress. The I.A.R.F. must rely on all who know the Association to make its existence real and meaningful. The I.A.R.F. cannot do more than the member groups are willing to let it do.

J. W. WERY

FROM THE ADDRESSES

From the address by Principal E. H. Pyle, England, on "Problems of living in a divided world":

- The new spatial and economic interrelatedness of mankind (a superficial unity) is itself a problem. Man's survey of this planet and the rise of modern science are accompanied by earth-alienation; expropriation, wealth accumulation, the rise of the capitalist economy coincide with world alienation. The loss of a sense of transcendence, and of belief in an afterlife, have thrown man back, not upon the world, but upon himself.

- It is common to think of aid to underdeveloped countries as a means to an end (e.g. the increase of trade, provision of new markets, or the overthrow of Communism or Capitalism). There can be similar false motives for population control. We need to see these activities as integral parts of the end, which is human welfare. The basic need is for right motives, a right directing of the power of human willing. This asks for a change of heart.

- Psychological and ethical approaches to inter-racial and intergroup conflicts show the problem at a more personal level... To dispel the dogmas of racial superiority is not to solve the problem of hatred and prejudice... We seek a motive strong enough to overcome divisive psychological forces.

- All these aspects point to an underlying question about man in relation to himself, to the earth, to things as well as to men.

- To accept in faith Christ means to know the activity bringing me into right relationship with all men in their need and with the power by which that need is fulfilled. The key lies in the change in my attitude: being accepted when rebellious and undeserving by the only One with a right to judge, sets me in a non-judging, accepting relation to men.

- If this is so, Christians must ask what makes the Church so ineffective in these things?

An openminded exploration of all religious traditions should seek for similar roots of living together.

From the address by Prof. Dr. V. Maag, Switzerland on "the Unity of Mankind in a theological light".

- The unity of mankind is in itself independent of theological interpretations. It is an actuality of Nature.

This unity is by nature however a differentiated quantity (races, language groups, cultural groups).
Different groups show different degrees of development.
Mankind is by nature (originally) only indistinctly conscious of its unity. The full consciousness of the unity arises only in the light of a universal appreciation of God.

- That which is unity biologically, which recognises itself instinctively as unity, does not realise itself yet ethically as unity, but is on the way to doing so. Ethical perfection,... is an act of creation, it is opus spiritus creatoris (a work of the creative Spirit).

- The contents of faiths and ethical consciousness do not in general grow continually in a group of men or in mankind but rather they are born in times of crisis. These times are from a profane view crises, but seen as part of the history of revelation they are "kairoi".

From the address by Principal L. A. Garrard, England, "A Theologian's Reflections".

- The symbol of the Fatherhood of God, so precious to the liberal Christian, serves powerfully to recall us to a sense of the unity of mankind. "Where is thy brother Abel?" is a question that none of us can evade. The implication that all men are brothers was seen and drawn by the Stoics even more clearly than by the first Christians, but once the question has been asked, "And who is my neighbour?", there is no stopping short. When the Old Testament prophet cries, „Have we not all one Father? Hath not one God created us? Why do we deal treacherously, every man against his brother?", he may be thinking only of the claims of the fellow-Jew, but the Christian knows that he must not restrict his love.

- There are many ways of blinding ourselves to the brotherhood of men. Whenever

we speak of our fellow-men as "imperialist warmongers" or "subversive elements" or even as "undeveloped races", or in religious terms as "heretics" or "orthodox", we are not just acknowledging the realities of the situation and the varieties which exist, but perpetuating the divisions of the world and turning our back on the unity of mankind which is so much more important than our comparatively minor differences.

From the address by Prof. Arabinda Basu, India, on World Unity:

- It is conceivable that for the sheer necessity of survival under the threat of total annihilation, the peoples of the world will surrender, at least partially, their sovereignty and make the emergence of a World State possible.

- Freedom is a basic need of man in society and in the community of nations, each nation must be allowed to retain sufficient freedom to develop its own characteristic genius.

- What is needed is a new psychological factor, the creative feeling for unity. This feeling must not be superficial and must carry in it effective power of realisation. That power can come only from the soul and the spirit of man. A mere intellectual ideal will not be sufficiently dynamic. It must also ultimately come from the spirit because of another reason. The individual man has two centres of being: the ego and the soul. The ego separates, the soul unifies. National egos stand in the way of human unity. Only emerging national souls can pave the way to world union.

- A spiritual religion of humanity is the most effective thing that can base world union... There is a collective soul of all mankind which is waiting to mature and manifest itself, and whose body will be a world union and characteristic expression: human brotherhood.

From the address by Mr. S. Banerjee, India:

- We have to work together. But who are these we? They are men all over the world, to whom the sense of mankind becoming a community is no more a periodical whim, nor a vague aspiration, but a bare necessity. Men of every religion, race and colour have to come together as friends, as allies, to fight against the same enemy, that, is this divided world.

● What do we feel as Indians, as Asians? In yesterday's lecture Rev. Dr. Huber said: Christianity's openness towards and concern for the whole world and its responsibility towards all mankind is a direct result of its Christian faith. Well, if it is your responsibility and concern, why don't you fulfil it? In the very beginning this responsibility and concern for the whole world seems to me self-imposed. But if you have taken this burden, why do you leave your religion in others' hands in a haphazard way?

● If only (the Westerners) would understand how much they have degraded their religion by mixing it up with politics and twining it into a species of materialism. Miss Ward writes in one of her books: We lecture Asian nations on their international behaviour. We fall into attitudes based upon the most pretentious and unsubtle habits of dividing every issue into black and white and claiming the white for ourselves. All this is death to our relations with Asia.

● The West must try to understand that there is something other than all these material benefits, that man lives for... They must rub their eyes and try to see through the industrial smoke and the flickering neon-lights what they really want. They must hear above the din of stereo gramophone the call of conscience, the voice of God... Perhaps the West will find in the East more general emphasis on the simplicity of things, a more positive example of the truth, which only the advanced mind in the West is discovering. "India indeed has a preciousness which a materialistic age is in danger of missing. Some day the fragrance of her thought will win the hearts of men... The future contains a new human urge towards the real beauty and holiness of life. When it comes, India will be searched by loving eyes and defended by mighty hands". (W. T. Grant).

From the address by Rev. Dr. M. Huber, Switzerland, on "Our Approach to World Community".

● The first and most important contribution of liberal Christianity to World Community is its desire, its will towards such unity... The God in Whom we believe is the God of all men. This theological root of the confirmation of World Community is principally different from all other kinds of possible rational

and egotistic, or impossible fanatical-sentimental kinds of reasoning.

- All human relationships which do not shirk obligations and responsibilities impose limitations. The ability to forgive and be forgiven is the necessary ambivalence of human weakness. There can be no unity without continuous failings. Therefore there can be no unity without continuous forgiving. So the willingness to forgive and be forgiven constitutes one of the necessary contributions of each of us even to this day.

- The signs of Christian community are: ability to tolerate tensions, acceptance of different natures and acknowledgement of ununderstood strangeness. A world community will not live in defiance of its contrasts but just because of its abundance of differences and contradictions.

From the address by Rev. Dr. D. S. Harrington, U.S.A.:

- Many of the old African customs and social ways have been destroyed by contact with the West, but it is the worst, not the best, of the West that has often been put in their place. Countless thousands of Africans have exchanged primitive village life for a slum existence in the new African cities which is not only primitive but utterly filthy and degrading, far worse than anything in the villages. Even the newly built, concrete housing locations for Africans outside the new cities of East and Central Africa are drab and dreary.
The old authority has been undermined, but the new authority has not been established, nor has an adequate foundation been built for it. The old religion has been ravaged with scorn, but the new has not been understood nor accepted, nor have the racial attitudes of its missionaries often been in harmony with its teaching of brotherhood. The result is that the entire African continent is in a turmoil of tension and confusion... As the Nigerian poetess Mabel Imoukhuede has put it:

'Here we stand
Infants overblown,
Poised between two civilisations,
Finding the balance irksome,
Itching for something to happen,
To tip us one way or the other,
Gripping in the dark for a helping hand,
And finding none.
I'm tired, O my God, I'm tired,
I'm tired of hanging in the middle way.
But where can I go?'

- What of the supposed lack of African culture, the seeming absence of literature and historical tradition? It is certainly true that the Africans, by and large, lacked writing, due primarily to exigencies of climate in which it is still hard to devise

materials which stand up. But does this mean that the Africans have no literature, no traditions, no historic glories, no myths or philosophy, no culture worthy of the name? Of course not... Because the Westerners did not understand the African mode of communication, and were troubled by strange feeling when they heard the myriad of tones and rhythms of the omnipresent African "talking drums", the early Europeans waged war against what was one of the most effective methods of transmitting the cultural heritage from one generation to another ever devised by the mind of man. The talking drums were the literature, the history, the glory of the Africans. Their language combined ideas and feeling. It was comprehensive communication and communion- in depth! The tones of the drums ranged from the lowest to the highest notes of the scale, and the rhythms consisted of many different patterns which could be played singly or blended together, each style having separate meaning... The talking drums were school, newspaper, library, wireless telegraph, and entertainment all combined.

From the sermon by the Rev. Imre Filep:

Text: Mat. : 7, 21

● There is, indeed, just *one* real answer which is possible. The various statements may be as different as can be, but nobody will object to a testimony in favour of the Unity of Mankind, even though the reasons for our divided situation may be clearly emphasized.

We may not want to have one single opinion only, yet there remains just one basis for all of our human relations, and this is the *spirit of tolerance and love.* We must take a solemn oath before God to fight for this principle and to show it by our very actions. Jesus said: "Not everyone who says to me 'Lord, Lord' shall go into the Kingdom of Heaven, but those who do the will of my Father in Heaven".

We may analyse the most important problems of the world in an excellent way, but all of this will still remain just saying "Lord, Lord" so long as we are not able to find a solution by our actions, just as Goethe said it was his creed as an author and artist: "In the beginning was the deed". What should we do then? We must fight against the spirit of intolerance. Unfortunately the strongest evidence of this wound of humanity is to be found in the history of Christianity. On account of the spirit of intolerance the heroes of the freedom of the mind and of the conscience were persecuted.

Matthew 12: 43-45 is an image of this intolerant dogmatism, which is blind and always tries to "sweep out the house" wherever there is something new and unknown.

In order to break with all this we should stop showing a "lukewarm attitude" like so many liberals do. The apocalypse of St. John says that "you should be either cold or warm".

Dealing with the most important questions of mankind we must fight actively for the spirit of tolerance by recognizing the fact that man is able to go many different ways on earth yet has just *one* aim. We must make it clear that no one of these many ways can be the way of war or the way of destruction. We must in all instances emphasize the principle which respects Life (Ehrfurcht vor dem Leben). This will truly lead us to peace.

PANEL DISCUSSIONS

There were three meetings of each of the six panels. Subjects were:

The rising tide of new nationalism (Chairman, Rev. John Kielty).
Race and Colour (Chairman, Rev. E. Cahill).
What is happening to the family? (Chairman, Dr. Ernest W. Kuebler).
Spiritual values and Technology
(a. Chairman, K. Kooy, Holland
b. Chairman, Rev. Dr. André Bouvier, Switzerland.)
Human nature and destiny (Chairman, Rev. Dr. J. Wolff, Switzerland).

It is not possible to give a survey of all that was said in these groups. For many people these panel meetings, in which three or more experts gave introductory talks before general discussion was opened, were highlights on the program. To give a general impression, following are some reports of the panels:

Findings of Panel 2: The rising tide of new nationalism

1. The new nationalisms, wherever they are found, are facts which the older nations have got to face. "They don't matter", "They are not there", "They can be kept down" — this is blindness.
   We must help the new nations particularly in avoiding our mistakes; at the same time we should make it possible for them to make their own. We must take into account the fact that power has been transferred to some new nations without violence, in others great violence has existed. There has been much suffering not only among the governors, but among those who have taken over.
   Where repression exists the repressors may succeed to-day, but they *will* be defeated and that defeat will be the more complete. There are cases in which the transfer of power is being resisted by people with feudal minds; these people are not confined to one nation.

2. The Common Market, Free Trade Associations and similar combinations of nations can be good provided the objective is not the formation of blocks to be pitted against each other.
   If there is a coming together of isolated units in the interests of world unity within the rule of law, it is good; but if arrangements aimed at isolation are not avoided, there can be no real progress towards world unity.
3. The rôle of philosophers and theologians is to hold up before mankind a right way of life; but we live in a world where this has to be translated and put into practice and here the politicans come in.
   Theirs is the task of persuading the people what is right and what has to be done. In the words of Abraham Lincoln: „Nothing is settled until it is settled right".
4. If we agree, as we do, that we must accept the new nationalism and the growing demand for independence in the emerging countries, we must preserve their self-respect and there must be no *patronage.*
   It is also essential that all forms of racialism should be avoided. Where states are multi-racial equality of all citizens before the law must be established and maintained. One of the most effective ways of helping would be to exchange our young people, that they may render service by teaching and learning.
   Whilst we stress the importance of self respect, we also stress the necessity of avoiding strident self-assertion.
5. The more technologically developed nation should be ready to render aid when asked for it, and give it in the way needed from the point of view of developing nations.
6. We would appeal to the rising nations to use benefits derived from the development of their natural resources and from the proceeds of external aid for the benefit of *all* their people.
7. Each nation must be permitted to develop according to its own traditions and history.
8. Many problems have arisen from the tendency of privileged groups to isolate themselves from the remainder of the community.
9. We welcome the importance which the emerging nations attach to the United Nations and to the rule of international law.

It is our earnest hope that we may forget the past and go forward from where we are, seeking through better understanding and cooperation the steady building of the world community we desire.

At their best the great living religions of the world agree in the basic teaching of universal brotherhood among peoples of all races and colours.

Yet this basic teaching is deeply violated in the world today both in the personal lives of many who profess and call themselves by the names of these several religious faiths and in the organized forms of religious community within them.

Among these violations the caste system in India has been deeply structured in the living culture of Hinduism itself; and it is only in modern times that India has been slowly and painfully disentangling itself from this under the leadership of its more enlightened religious leaders and movements.

Apartheid, which has become the official policy of the present government of South Africa, while forthrightly condemned by some religious leaders, groups and movements there, could not possibly be maintained without the tacit or open support of powerful religious leaders, groups and movements, some of which profess and call themselves Christian.

In America the same forces of the Christian churches which justified slavery in the days before the Civil War by mis-reading proof texts from the Bible, stripped from their context in the development of Judeo-Christian teachings, are still the tacit or open supporters of prejudice based upon race and colour, responsible for the inequities of racial segregation and prejudice in violation of the basic constitutional rights of all citizens to vote, to fair employment practices, to equal educational opportunities and to equal opportunities to secure adequate housing on an open market. It is still rightly said that the most segregated hour in American life is the hour of public worship in churches.
Islam has an enviable record in this field. It has borne witness against the caste system in India, against the policy of apartheid in Africa and of racial segregation which has become all too prevalent in Christian communities throughout the world.

In the face of this scandal of violated religious faiths in the field of race and colour those of us of the religious groups represented in the IARF who take seriously the theme of our Seventeenth Congress. "The Unity of Mankind in our Divided World", will seek, in terms of our own religious faith and the fellowship we enjoy with our fellows of other religious faiths:

1) To free our personal lives of every vestige of prejudice and discrimination based upon race and colour, and to cultivate within ourselves and in all our human relationships the basic religious principle and spirit of true brotherhood among all peoples of the world;
2) To overcome prejudice and discrimination as may have become culturally patterned in the religious groups, fellowships and institutions to which we belong, and to make these active in their witness to the spirit of true brotherhood; and
3) To exert our full personal influence and the full influence of the religous groups, fellowships and institutions to which we belong to form a deeper union with religious groups, fellowships and institutions of other living faiths which share this basic principle and spirit, for the purpose of overcoming the deeply rooted and culturally patterned prejudices and discrimination of race and colour in the social, political and economic life of our own nations and of the world at large.

As it has been truthfully said, "The solidarity of all separate groups in the flaming battle for the forming of one humanity is in the present hour the highest duty on earth".

Findings of Panel 5b on spiritual values and technology

The validity of spiritual values is at the same time subjective and objective. It is objective in tradition and in normative thinking; it is subjective in personal experience and application.
As rationalization of human thought, technology represents a value in itself. But whether technology in its application is a blessing or a curse depends entirely on the use man makes of it. Technology can contribute to the conservation and increase of life, but it can also be used to the destruction of life. Life exists on three levels: body, soul and spirit. Reverence for life seeks to further life's wholeness. Technology is a blessing when man, in using it, is directed by reverence for the wholeness of life. Otherwise, man will become a slave of technology and, in using it, destroy life. Nowadays scientists and technologists often fail to comprehend the wholeness of life. Therefore they are no longer able to assume full responsibility for this task. Often politicians use technologists as tools for their purposes.

Resolution:

Development of the technical mastery of the external world is far in advance of man's mastery of his internal energies.
Education has to provide compensation for this advance and to open

man's eyes to his own wholeness and that of his fellow men. Education must bring spiritual values into consciousness, especially reverence for the wholeness of life, and thus enable man to shoulder his responsibilities. In that event, we do not need to fear the technical revolution of our age.
Spiritual values (faith, hope and love; freedom and responsibility) not only maintain their significance at the present time, but their validity must be even more widely recognised in view of the enormous technical means at man's disposal.
Technology will be a blessing as long as man, in using it, listens constantly to God's question: "Where is thy brother Abel"?

Panel 6: Human nature and destiny

Truly being a man means:
Not just existing as something predetermined by the necessity of natural laws but rather affirming one's own existence while maintaining a reverent attitude towards the miracle of creation, and while being conscious of the following task:

1) to be honest in estimation of one's own nature;

2) to develop one's abilities and capacities;

3) to utilize these as a free being conscious of his responsibilities and according to his own character, by working in a human community. This community should be based on the recognition that one's fellow man is called to the same freedom to realize his own destiny;

4) to be loyal to one's true self in unavoidable suffering, to overcome anxiety and to maintain solidarity with suffering life within one's own environment by generous interest and participation.

Suggestion

As a result of what transpired in the course of our discussion on Man's Nature and Destiny we suggest that the symbols frequently used in religious language namely Man, True Self, World Soul, Christ, Atman, Buddha-nature, Dharma, tao etc. should be more closely studied and that especially the question should be examined to discover whether there is a reality common to them all.

INTERNATIONAL UNION OF LIBERAL CRISTIAN WOMEN

The Unity of Womankind in our divided world

During the IARF Congress at Davos this August the International Union of Liberal Christian Women held a Women's luncheon, which was attended by 148 women, many from European countries, others from North America, one representative from Ghana. After greetings from the IARF, conveyed by the Rev. J. W. Wery of Holland, our President Dr. Boer introduced our speaker. Madame de Mestral, the Publications Secretary of the World Y.W.C.A. had come from Geneva, their headquarters, to tell us of the work being done for the women and young people in developing countries. As an introduction Madame de Mestral explained briefly how the Y.W.C.A. had come into existence over a century ago through a prayer circle and a hostel for nurses going out to Florence Nightingale in the Crimea; the basis of the Y.W.C.A. work has always been Christianity and service and regard for the individual. As the organisation spread to many countries a world centre was formed so that national projects in poorer countries could be helped and co-ordinated. There is a mutual service programme to-day under which a committee at Geneva receives requests for aid and refers the requests to a country able to help, chiefly by trained personel and by money. A close connection is maintained with other similar organisations and conferences are held for exchange of views, while the Consultative Status with Unesco gives opportunity for use of knowledge thus gained. Examples of the kind of work being carried out were given. In the Philippines, to help with the juvenile delinquency problem, youth workshops had been started most successfully in rural districts. In Bombay local centres are working on food and malnutrition problems and in Madras training work for girls. Among other educational and training projects in Africa, a farm school in Uganda is being run for women, who, doing most of the farming, have little opportunity for ordinary schooling. In South America the big distances to be covered constituted a problem in themselves, but it was significant that the women from the outlying dis-

tricts, with the greatest difficulties in reaching a centre, were the most enthusiastic for such help to overcome illiteracy.

Following the speech, the Business Meeting of the International Union took place with the President, Dr. Boer, in the chair.

Greetings from member groups unable to send representatives came from New Zealand, South Africa, South Australia, Great Britain, and U.S.A., and from individuals all over the world.

The Secretary reported that since the very successful Cambridge conference last year there had been a welcome increase in our total membership, as the Federation of Mennonite Sister Clubs in Holland had become a member group of the IULCW. This makes our total membership over 58.000. Another pleasing feature is the intensive growth of interest shown by the fact that branches of the big groups are themselves becoming member groups, thus taking a more active share in discussions and reports. There are now 39 member groups and over 160 individual members.

A questionnaire on Religious Education has been circulated to all members for discussion 1961—1962, and the answers will be reported in the 1962 Newsletter.

The Treasurer reported a balance on June 30th, 1961, of £ 149, out of which would come the expenses of the Davos meeting. Miss Watts resigned as treasurer at the end of 1960 and in thanking her for her work, the appointment of Miss Hosegood, who took over the work in January, 1961, was confirmed. Dr. Boer was re-elected President and Miss Garry secretary.

Reports from representatives of member groups in different countries were then heard, showing that there is certainly a unity of womankind in our divided world, both as regards problems for women's groups in the churches, and in the way these problems are being met. Discussions, lectures on theological subjects, on social problems, and travel combined with practical work for the churches, for refugees and for social service showed that the women were playing an important part in church life all over the world in the liberal churches.

A fuller account will appear in the International Newsletter for 1961. Copies of this or further information about the IULCW can be obtained from the secretary, Miss Garry, 2, Midholm, Golders Green, LONDON, N.W. 11.

SPECIAL ITEMS

Full text of Congress papers

At least three of the main papers delivered at the Congress will appear in toto in the next volume of Faith & Freedom (3 issues), the first of which is now available. Dr. Pyle's, Mr. Mphahlele's and Dr. Harrington's papers will be published. "Faith & Freedom" can be obtained from any of the following addresses:
Netherlands: Dr. R. Boeke, Britsenburg 10, Rotterdam 23.
U.S.A. && Dollar Area: R. Raible, 4015 Normandy, Dallas 5, Texas.
For all others: The Editor, "Faith and Freedom",
13 Shrewsbury Road,
Bolton, England.
Subscriptions: *f* 4,—, $ 1.50, £ 0.7.6. respectively.
The November issue of the Unitarian Register-Universalist Leader will include an edited version of Dr. Donald S. Harrington's address and an interpretative report on the Congress by Royal H. Cloyd. It will also include an account of the visit by a number of American Unitarians and Universalists to the Unitarian Churches in Hungary and Roumania after the Congress.

Individual Members Conference in London

There will be a meeting of Individual Members in England on Saturday July 28th and Sunday July 29th, 1962 in Essex Hall, London. 25 places will be held for Individual Members from other countries. Anyone who is interested, can write to Rev. John Kielty, Essex Hall, 1—6 Essex Street, Strand, London WC 2.
The next issue of the Digest will contain more information.

Information about the United Nations

Important in relation to the resolution about the U.N. adopted at the General Assembly in Davos, is the following note:
Those wishing United Nations literature or information, kindly write to: Mrs. Elvira Fradkin, 109 Union Street, Montclair, N.J., the I.A.R.F. representative to the U.N.

Composition of the Secretariat

Due to the fact that Dr. Faber was nominated president of the IARF and that Miss A. Broekhuijzen wishes to serve as halftime secretary, some changes in the composition of the Secretariat were necessary.

The Secretariat consists now of:

Council of Secretaries: Mr. A. F. Leemans, Dr. J. van Goudoever, Dr. S. L. Verheus, Rev. J. W. Wery, Dr. S. van der Woude.

Director: Mrs. B. van Gennep.

Office-secretary: Miss A. Broekhuijzen.
Mrs. T. van der Most.

Individual Member Meeting in Holland

Individual Members, who visited the Congress and others, met in The Hague on October 21. They heard about impressions of the Congress and about the future of the IARF. Speakers were Dr. R. Boeket, Dr. H. Faber, Rev. J. J. Jacobs, Mr. G. v. d. Kooy (IRF), Mr. Samaha, one of the experts in Davos.

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